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BOOK REVIEWS.

MORAL INSTRUCTION AND TRAINING IN SCHOOLS. Report of an International Inquiry. Edited by M. E. Sadler.

These two volumes form a veritable thesaurus from which writers on this subject will draw materials for many years to come. Mr. Sadler and his fellow-inquirers have done their part admirably; yet they will certainly be the first to admit that the work has only begun. We have here the foundation stone well and truly laid: it is now possible for the building to go on. In his admirable introduction the editor is unable to do more than indicate a few of the general lines of opinion. The value of the volumes, however, lies largely in the possibilities of future work. A unique combination of personal qualities and special experience has enabled Mr. Sadler to place before us a mass of materials that have been hitherto sadly to seek. On no subject are we more prone to dogmatize than on education, and within this subject there is no branch that lends itself more to easy generalizations than that which deals with moral training. In these volumes we have now the means of testing many of those sweeping statements that vex the soul of the earnest student. Though no attempt has been made to reach anything even approximating to final conclusions on the great issues raised, much has been accomplished in the way of making clear the points that are at issue. The question of the sanctions—religious, civic and personal—is now fairly put; and almost unlimited material supplied to enable readers to deal with the problem in a more or less scientific way. There is a general preponderance of opinion among English teachers in favor of the religious sanction. As Principal Burrell synthesizes his experience of professional opinion, “There is an unwillingness to forego the religious sanction. Many teachers will admit of no other. Ethical systems as sanctions are too cold for school work.” It will be for future investigators to determine how far this preference for the religious sanction is based upon a conviction that it is the *most powerful* weapon in the teacher’s hand. The problem of the relation between the esoteric and the exoteric function of religion is here involved.

It is quite in keeping with the English love of compromise

that while the profession is solidly in favor of the religious sanction, most of the English witnesses favor the view that "moral and religious teaching are in some essential points interdependent," and that therefore "in view of differences in religious conviction, a due place should be given within the framework of national education to schools which are closely associated with religious bodies, and which can give full expression to the principles of their corporate life."

From the point of view of method the teachers who have given evidence fall naturally into two great groups, those in favor of direct methods and those in favor of indirect. Taking all the world into account, the two groups are probably about equal, with perhaps a balance in favor of the direct method. But when we confine ourselves to the English teachers there is a decided majority for the indirect method. This majority becomes overwhelming in the case of the secondary teachers. They are strongly opposed to systematic instruction in morals in the sense of giving more or less formal lessons on morals. The elementary teachers are more evenly divided on the subject, the cause of this difference being probably the fact that elementary teachers have been in the habit of giving Bible lessons, which are at least allied to moral lessons. The evidence, however, would almost suggest that the secondary teachers regard their pupils as different in kind from those found in the elementary schools. One witness (Rev. Chancellor Bernard) openly states that "there is a difference in docility between boys in elementary and those in our great public schools. In the former there is nothing of the critical, superior position which a boy of the upper class assumes, except, indeed, when he comes face to face with a man like Dr. Arnold or Bowen of Harrow." This would imply a difference in the conditions of the psychological problem that presents itself to the elementary teacher as compared with the secondary. As a matter of fact we have this distinction practically applied in Mr. Keatinge's treatment of contrariant ideas, which seem to find a more congenial field in the secondary schools than in the elementary. This is a matter on which more light is urgently needed; no one can read the first of these volumes without realizing how important are the issues involved.

It may be worth noting that perhaps the term *incidental* would better represent what is meant than the term *indirect*.

The teacher of a secondary school regards moral training as a part of his duty—as the most important part indeed. But he thinks he can attain his end better than by going directly toward it. He thinks that the longest way round is the shortest way home. Yet he teaches directly though incidentally. A serious talk that arises by chance is none the less direct that it was not provided for in the time table. Indeed, there is a curious inconsistency in opposing direct moral instruction and yet upholding the school sermon. It would almost appear that what separates the two camps has a quantitative rather than a qualitative reference.

Though less controversial—except where the French system keeps alive the problems of volume one—the second volume is full of valuable information that so widens our view that we can in future speculations take the world as our unit. It is impossible to praise too highly the fairness that marks the presentation of all the conflicting evidence that has been poured into the inquiry committee.

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WOMAN: HER POSITION AND INFLUENCE IN ANCIENT GREECE AND ROME, AND AMONG THE EARLY CHRISTIANS. By James Donaldson, M. A., LL. D., Principal of the University of St. Andrews. London: Longmans, Green & Co., 1907.

This work (254 pages) is divided into four books, the first three of which have been compiled from essays that appeared between 1878 and 1889 in the *Contemporary Review*, London. The fourth book, both in form and substance, reads like a series of notes bearing on the subject-matter of the first three books. The whole forms a series of brightly written studies of womanhood, which, if they possess more or less the characteristics of literary snapshots rather than the sustained interest of the development of a history or of an idea, are nevertheless formed into a unity by the all-pervading sympathy of the writer. On every page this sympathy creates an atmosphere which makes throughout for the conclusion that (p. 191) “as with individuals there is no place like home, so with a state there is no institution like home; that a community can be great only where there are happy, harmonious and virtuous homes, and that homes can-